

, No 4 • \$2

Sept 1982

KES A SAINT, Sri Gurudev

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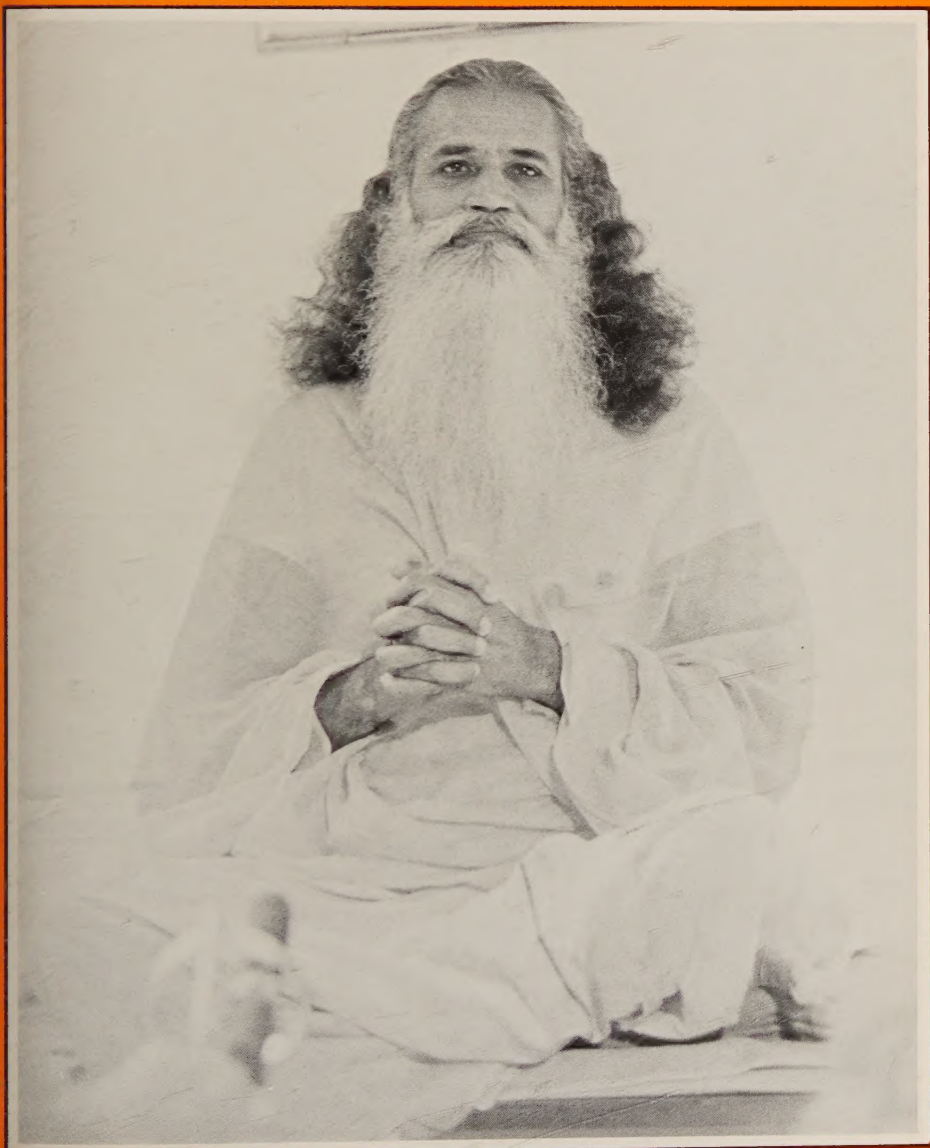
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**Saints**

# Integral Yoga®

The Teachings of Swami Satchidananda



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UPCOMING EVENTS WITH SRI GURUDEV  
AUGUST - NOVEMBER, 1982

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AUGUST

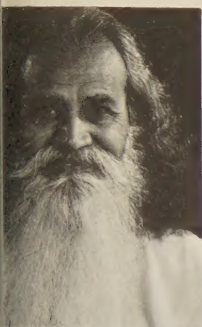
|         |                               |  |
|---------|-------------------------------|--|
| 6 - 9   | POMFRET CENTER<br>CONNECTICUT | Teacher Training at Satchidana<br>Ashram, CT |
| 10      | NEW YORK CITY<br>NEW YORK     | Public Lecture                               |
| 26 - 29 | POMFRET CENTER<br>CONNECTICUT | Teacher Training                             |

SEPTEMBER

|           |   |  |
|-----------|---|--|
| 4 - 11    | ZINAL<br>SWITZERLAND  | Annual Conference of the Euro<br>Union of Yoga Federations |
| mid Sept. | PARIS, FRANCE<br><br>INDIA, SRI LANKA,<br>SINGAPORE, HONG<br>KONG | Yoga Seminar   |

OCTOBER

|                               |           |  |
|-------------------------------|-----------|--|
| mid Oct.<br>until<br>NOVEMBER | AUSTRALIA | Talks in Perth, Adelaide,<br>Melbourne currently scheduled |
|-------------------------------|-----------|--|



# Integral Yoga®

The Teachings of Swami Satchidananda

Vol 13, No 4 Aug/Sept 1982

## SAINTS:

### SPECIAL FEATURES

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| <i>Sri Swami Sivananda</i>       | 8  | IMMERSED IN THE ETERNAL. Completely surrender, and God will do the rest. |
| <i>St. Francis de Sales</i>      | 10 | PROCLAMATIONS OF LOVE. A saint sees God in everything.                   |
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## Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

## Letters to Sri Gurudev



It is with much thanks to you and the Integral Yoga Magazine that my husband and I were to participate in the "Unity in Diversity" Conference held in Seattle, Washington recently. We first learned of this special program via an insert in the Magazine. We would appreciate sharing our individual thoughts and feelings with you and the readers.

To be in the presence of Sri Gurudev is a gift; to be amidst so many speaking the truth shouts the presence of God to all to hear and see. For five days the conference attendees shared in the knowledge and beauty of the great speakers. During the final universal candlelight service felt my heart illuminated by the light of love and joy we saw in one another. For a moment I believed we were all angels singing "OM Shanthi" "Alleluia" as one heavenly voice.

Prior to the conference, I was in the process of self-examination of fears and hopes. Gurudev's wise consultation "no pain, no gain" will enable me to complete this process positively and with courage.

Thank you, Gurudev, for igniting my heart.

Jeanne Katz-Snyder  
Colorado Springs, CO

This was my first experience at a spiritual retreat. The retreat theme "Unity in Diversity" was very appropriate. Only were the religious dis-

nes of the presenters dis-  
se; the attendees at this  
reat also came with a multi-  
e of religious backgrounds.  
ame away with a better under-  
nding. Our diversity is not  
what we believe, for God is  
; our diversity is in the way  
believe and in some ways it  
surprisingly similar. If the  
e and unity that was shared  
this conference could flow  
hin all of us, we would truly  
one with the world.

*Greg J. Snyder*

*Colorado Springs, CO.*

ave written and thanked Padma  
k for inviting the staff of  
John Vianney Church to join  
h all of you for the Unity  
Diversity program. I found  
sharing of the speakers en-  
htening. I had asked a ques-  
n, and the answers given by  
r panel helped me to find the  
rage to confront this situa-  
n.

You really seem like a father  
all of us. Your sense of hu-  
is wonderful, and in your  
tle, simple way you make every-  
ag so clear.

*D.H., Seattle, WA.*

ant to thank you from the  
tom of my heart for your  
it to Commonweal. Many who  
ended expressed their grati-  
e.

Your teaching of a healthy,  
py and useful life of ser-  
e speaks deeply to me. Your  
ctice has been of great bene-  
to my health.

I have benefited beyond words  
n the brief times I have spent  
h you. I feel that in you I  
e met a teacher, and in truth  
iving master of what human  
ngs can accomplish in this  
ld.

*M.L., Bolinas, CA. □*

## Integral Yoga® Magazine

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Jnanam Thill

## Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spir-  
itual teacher, and Guru of  
the students of Integral Yoga.  
He is dedicated to the ecumen-  
ical movement, his motto being  
"Truth is One, paths are many."  
His main residences are in Buck-  
ingham, Virginia during the  
summer and Santa Barbara, Cali-  
fornia during the winter. He  
also travels widely, sharing  
with people through every pos-  
sible medium: Lectures, confer-  
ences, radio, TV and newspaper  
interviews, books and visits to  
centers around the globe in the  
fields of education, religion,  
health and Yoga.



# It Takes a Saint

Sri Swami Satchidananda

"Goodbye to the world. I am sleeping." That's what you say when you go to bed. If you also say, "I have nothing left to do," you will never wake up. The very fact that you get up in the morning shows that there are some desires still functioning. Those desires remind you: "Come on. Get up! There's work to do." It is the desires that wake you. If the desire isn't there, you will continue to sleep.

The highest superconscious state -- *nirvikalpa samadhi* -- is similar. Having attained that state, all desires for the world are left behind. If such a person returns to the world, it means that there is some desire, even a little bit. However, it may be someone else's desire for their service.

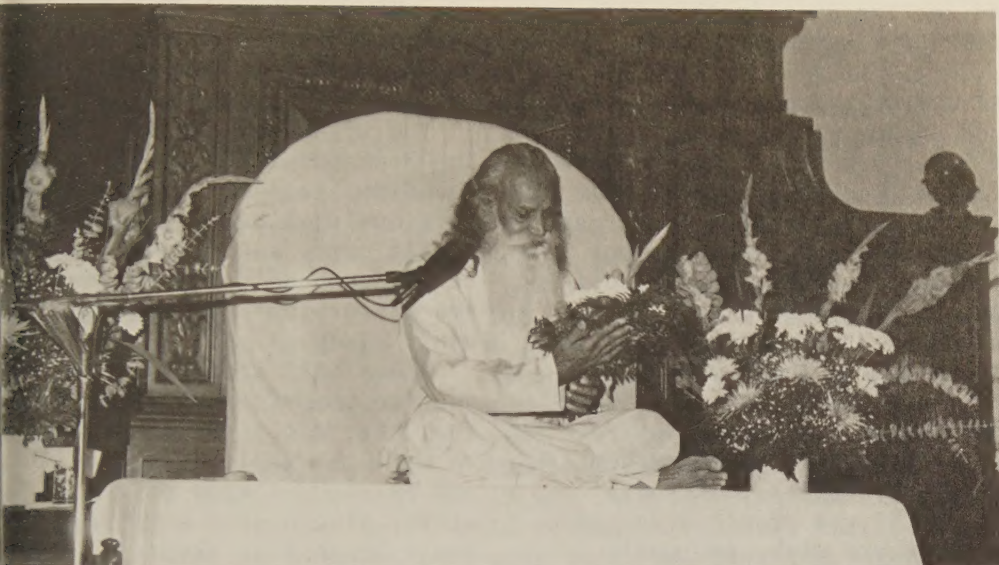
Many people go to college, get their degree, and leave. But some come back to teach. The administration might even say, "Oh you were such a great student. Now we want your service. Come back."

So some are sent back to tell the message to others. Even though they want to stay in that

state beyond the world, they are asked not to. "There is a job for you. Go back and do it." That is the reason we come across many enlightened souls who are still functioning with the body and mind. It is not out of their own will or selfish desire, but due to the Cosmic Will, God's Will. God sends them back into the world, and some are not even allowed to leave until they help a certain number of people.

It is often hard for a normal person to recognize such a saint since he will have a worldly side as well as a spiritual side. A worldly person will recognize only the worldly part; a spiritual person will see the spiritual side. To know him truly, one must acquire the capacity to know. It takes a saint to catch a saint.

Of course, you know, normally that expression is "It takes a thief to catch a thief." Well, a saint is like a thief in a way. If you read the story of Lord Krishna, you'll find that he is called "*Navanita chora*" -- he steals butter. That doesn't mean that he steals real butter; he steals the heart which melts like



ter. Almost all the saints are like that; they want to totally deal you for God.

## ways Shining

*QUESTION: How does a person who has attained that enlightened state conduct himself?*

*I GURUDEV:* A person who has attained that level will always be peaceful, will love everybody equally and will never get disturbed over anything. He will never be doing things for his own sake. His entire life will be a sacrifice. He won't be anxious to attain something because he has already attained what is to be attained. When people come to make use of him, he is useful. He has no personal desires; he lives only to serve others.

When an opportunity is presented, he will come forward to serve; otherwise, he won't go knocking at someone's door and say, "You should accept my service."

He is like a lit candle. It gives light, but it doesn't run around saying, "Come on! Enjoy

my light! I have light!" It is light, and wherever it goes it gives light. Those who want will enjoy that light; those who close their eyes will not enjoy it. The candle neither admires the people who enjoy its light nor curses the people who close their eyes. It just shines the same way always.

So a person who has attained that state will remain at that level always. He is a person of steady wisdom. He neither gets excited when people admire him nor does he get depressed when people curse and scold him. He is what he is, and he leaves others to decide, to see him the way they want. He is above pleasure and pain, above profit and loss, above praise and insult. He is just like the sun, shining always. How many dogs look at the sun and bark? The sun never gets upset and decides not to come out the next morning. He is simply performing his duty. He is not waiting for any reward.

## Weakness

*QUESTION: Can a person with many sins and weaknesses awaken fully*



and realize even in this lifetime? Do I have a chance?

**SRI GURUDEV:** You do have a very good chance. The reason is that at least you know that you have a lot of weaknesses and commit sins. That in itself is a great advantage. Many people do not even want to admit their shortcomings. They don't have a chance right now; they still have a lot to learn. The minute you realize that you have some weakness you can look for help. As soon as you know you are sick you will look for a doctor. If you aren't even aware that you are sick, you won't think of finding some way to get well.

Knowing itself is a good beginning. You have an excellent chance. Don't worry.

## Remove Anxiety

**QUESTION:** Can any person who is willing to practice sadhana long and hard enough reach enlightenment in this life?

**SRI GURUDEV:** Long enough, yes. Hard enough, no. It shouldn't be hard. You shouldn't practice with anxiety.

Sometimes people practice and say, "Oh, I didn't get *samadhi* today. Let me work harder tomorrow." The next day: "Still nothing. A few months have passed yet I don't seem to be experiencing anything." Such thinking disturbs your practice.

Simply keep practicing. At the right time *samadhi* will come by itself. In the evening, if you have a nice bath, then take a warm drink like Ovaltine or some herbal tea, prepare your bed well, turn on some soft music, turn the lights down, lie down comfortably (but don't turn on

the TV!), and mentally repeat your mantram -- if you do all that, what will happen? Sleep will come.

You might say, "Well, I'm lying down but sleep hasn't come. The Swami told me to turn on some soft music; I did it, but sleep hasn't come. I turned off the TV but sleep hasn't come." Then you are disturbing the mind, and you won't sleep.

Sleep will come by itself when you are ready. *Samadhi* is like that. Certainly you don't have to wait the whole lifetime. It can happen tomorrow or the day after; it can come anytime. Just don't be anxious about it. If you remove all the anxiety, worry, and fear, then the mind will become calm and serene. It doesn't take much time then. *Samadhi* is already there; don't disturb it. When all the disturbance stops you experience *samadhi*.

## Clear Eye

**QUESTION:** If God is within us the time why is it so hard to see Him?

**SRI GURUDEV:** To see God within you must have a peaceful, pure mind. With an impure mind you cannot see God. God is in you as peace and joy.

To see anything in its own real nature, you must have a clear eye. If my eyes are jaundiced, can I see the true color of a rose? No. Why is that? It's because of the jaundice; I will see a yellow rose rather than a pink one. With a jaundiced eye you see everything as yellow; with a clear eye you see the right color. "Blessed are those who have a clear eye; they shall see the rose in its true color." It's just the same as "Blessed are the people who have a clean mind, a pure mind



y alone shall see God in His  
l form -- as peace and joy."  
This requirement is what you  
in every scripture, not only  
Bible. The Buddhist scrip-  
es say it. So do the Hindu  
iptures and many others. Yoga  
s it in plain language: "Keep  
r mind calm and you will see  
rything perfectly. You will  
the Truth."

Now the question becomes:  
does one make the mind pure?  
don't need to make your  
d pure. By nature your mind is  
e. You were born with a pure  
d. Look at a baby, so peaceful  
happy. Can you see any im-  
ity in the mind of a baby?  
n you were born all the neigh-  
s came to hug you and say,  
what an angel!" What happened  
that angel? You were born  
a calm mind, but slowly it  
distorted. What should be  
e? Like a mirror coated with  
t, simply clean it. Then you  
see the mirror again; you  
get a beautiful reflection.

## 't Condemn

*STION: In the outside world I  
constantly upset because I  
people around me acting more  
more senseless and animal-  
e. At the same time I don't  
ready to live a completely  
c lifestyle. There are many  
gs I don't want to give up.  
el stuck in the middle. What  
I do?*

**GURUDEV:** You have a good start.  
a the middle you can look at  
sides. You can see what will  
f the most use to you. Don't  
k you are going into the "out-  
world" to train others, to  
h them. If they're animal-  
, that's all right. You must  
been animal-like some other  
. Nobody is a born saint.

If you see some babies  
crawling, it's ridiculous for  
you to say, "Look at those bab-  
ies just crawling! Why don't  
they get up and walk?" You were  
a baby once too.

We have no right to condemn oth-  
ers. Have compassion for them,  
and if you have the capacity help  
them. Otherwise, let them crawl.  
Let them grow. Everybody will be  
a saint in time. Have tolerance.  
If the people around you are  
senseless and animal-like, you  
need not lose your sense too. Be  
sensible in working with them.  
If you find that you can't do it,  
if you get irritated, then stay  
away until you have the strength.

## God's Champions

The more you trust God, the more  
you get tested. Trust and test go  
together. All the great saints  
were tested many times. That's why  
people revere the saints so much.  
We love to hear their stories.

When God does something great,  
we expect Him to be able to do  
it; but when an ordinary person  
does it, his action is greater  
than God's because it wasn't an  
easy thing for him to do. When  
an Olympic champion jumps 13  
feet over a high jump, it isn't  
such a big thing; but if a lit-  
tle boy jumps even 4 feet, we  
praise him.

That's why saints are worshipped  
more than gods. A saint was an or-  
dinary person, but he did something  
great. He showed God's qualities  
in his life. God's showing His own  
qualities is nothing. What else  
can He show? But if an ordinary hu-  
man being purifies his mind, goes  
through trials and tribulations,  
and comes through with God's at-  
tributes shining beautifully in him,  
that is something truly wonderful.  
It is a reminder that all of us  
can attain that goal.□

# Immersed in the Eternal

Sri Swami Sivananda



Self-surrender is a safe and sure means of God-realization. Surrender yourself and all your belongings to the feet of the Supreme. Live a life of godliness. Think that nothing is yours and that everything belongs to God. This is surrender to God. Give the power of attorney to God; let Him do whatever He wants. You will have no worry and no anxiety. You will be peaceful.

Surrender contains intense love and faith. It must be complete. The entire being must be surrendered to the Lord -- mind, intellect, subconscious, and egoism. Desire and egoism are the two great obstacles to self-surrender.

If the mind says: "I am Thine, O Lord " while the ego says: "I must become a high court judge", the intellect says: "I am a great devotee", and the subconscious says: "I must attain psychic powers", this will not constitute perfect unreserved surrender. This is only cheating the Lord, the inner ruler and witness.

After surrendering to the Lord, you should not grumble, fret, and fume when any trouble comes. You should not complain to the Lord: "O Lord, You have no compassion." If you complain then there is no meaning in your surrender.

Through surrender the devotee immerses himself into the eternal essence. You can endear yourself to the Lord only by surrender. The more the surrender, the more the grace.

In difficulties and struggles God will give you the strength and inner peace to bear them. Constant remembrance of the Lord, constant recitation of His name will fill your heart with pure and immense strength and peace. Face the most trying conditions with perfect calmness and serenity.

Have perfect trust in God. Surrender to Him. Place yourself in His loving care. Do this with your whole heart and mind, with perfect confidence and faith. Worry not about your future, money or health. He will take care of you.



## a Formula

Repeat this formula very often with intense faith: "The Lord is my strength, my support and my stay." Thus you will develop strength, power, and peace. God knows what is best for you, and He does what is best for you. His ways are mysterious. Follow His ways and become wise. You may accuse God and say: "The Lord is not just; He is cruel. Righteous persons are thriving; I am virtuous, and yet I suffer. There is no God." Later on you will realize that He has done the best thing for you.

Do not pray to the Lord for the removal of sufferings. Pray to Him to grant you power of endurance and patience to bear all calamities.

A true devotee remains unaffected by adversities, trials and tribulations. He knows and feels that they are all karmic purgations and are the real messengers of God. The devotee welcomes them calmly. God gives immense strength

and patience to His devotee to bear troubles. The devotee is ever calm and cheerful. He is not affected by adversities because his mind ever dwells in the contemplation of the Lord.

Murmur not. Grumble not. Even a leaf cannot fall without the will of God. What is destined to take place as willed by God, takes place. Face the difficulties, the battle of life with a smile. Become a brave soldier. Difficulties come to intensify your faith, to strengthen your will and power of endurance and to turn your mind more and more toward God.

Pain is the great eye-opener. It is your silent teacher. It will make you remember God. The more troubles and adversities you get, the stronger and firmer will be your faith in God. They will mould you into a divine being. Welcome them.

*From the book Sivananda: Daily Readings compiled by Sri Swami Venkatesananda. □*

"You should be a vessel of light. A light may spread in all directions unless something is blocking it. A light has no boundaries and spreads an infinite distance. The stars, which are lights, are very distant from the human beings who see them; nevertheless, we see the lights of the stars. So a man should be like the stars and illuminate not only himself and his city, but the world around him."

-Rabbi Menachem M. Schneerson

"The less you have, the more you can give. The more you have, the less you can give. The fruit of prayer is faith, and the fruit of faith is love, and the fruit of love is service."

-Mother Teresa of Calcutta

"Blessed is the memory of those who have kept themselves unspotted from the world. Yet more blessed and more dear the memory of those who have kept themselves unspotted in the world."

-Anna Jameson

# Proclamation of Love

*St. Francis de Sales*

The thoughts of those moved by natural human love are almost constantly fastened on the beloved object. Their hearts are filled with affection for it, and their mouths full of its praises. When it is absent they lose no opportunity of testifying to their passions by letters, and they do not pass by a tree without inscribing the name of their beloved on its bark. Thus too those who love God can never stop thinking of Him, longing for Him, aspiring to Him, and speaking about Him. If it were possible, they would engrave His holy, sacred name on the breasts of all mankind. All things call them to this, and there is no creature that does not proclaim the praises of their Beloved. As St. Augustine said, "All things in this world speak to them in a silent but intelligible language in behalf of their love."

St. Gregory, bishop of Nazianzus, told his people how he walked on the seashore and observed how the waves advancing on the beach left behind them shells, bits of weed, small oy-

sters and such which the sea had cast up on the shore. Then it returned with other waves and took some of the debris back and swallowed it again. All this time the nearby rocks stood firm and immovable although the waters beat against them with great violence. He made the following reflection on this.

Like the shells, conches, and bits of weed, weak souls let themselves be carried away -- sometimes by affliction, sometimes by consolation, at the mercy of the tides and waves of fortune, while courageous souls stand firm and unmoved before storms every kind.

St. Fulgentius, bishop of Ruapa, was present at a general assembly of the Roman nobility when Theodoric, king of the Goths, addressed them. Gazing at all the splendor, St. Fulgentius said, "Oh God, how glorious must the heavenly Jerusalem be, since here below we see earthly Rome in such pomp. If in this world such splendor is granted to the lovers of vanity, what must be the glory reserved in the next world for those who contemplate the truth



It is said that St. Anselm, Archbishop of Canterbury, was admirable in this practice of forming good thoughts. Once when he was making a journey, a rabbit pursued by dogs ran under his feet to take refuge. The dogs barked all around but did not dare to violate the sanctuary in which their prey had run. This extraordinary sight made the whole company burst out laughing. The great Anselm wept and cried out, "Ah, you laugh; but the poor beast does not laugh. The enemies of the soul, after hunting and driving her on through various twists and turns of every kind of sin, lie in wait at the narrow passage of death to seize and devour her. Grief-stricken, she looks on everywhere for help and refuge, and she does not find any her enemies mock and laugh at her." Constantine the Great wrote respectfully to St. Anthony, and the people with the saint were greatly surprised at this. "Why are you astonished that a king should write to a private citizen?" he asked. "You should marvel that the eternal God has written his law to mortal men; more than that, has spoken to them through the mouth of His Son." When St. Francis saw a sheep standing alone among a flock of goats, he said to a companion, "How gentle that poor little sheep is among the goats. Our blessed Lord walked in the same lowly and humble way among the Pharisees." At another time when he saw a little lamb being pursued by a wild beast, he burst into tears and said, "Poor little lamb, how clearly do you represent the death of my Savior." While he was still Duke of Calabria, St. Francis Borgia had a

thousand devout thoughts while hunting. Afterwards, he remarked, "I marvel how the falcons come back to the hand, let themselves be hooded, and tied to the perch, while men are so opposed to God's voice."

A certain devout person standing by a brook on a very clear night looked at the heavens and the stars reflected in the brook and said, "Oh, my God, these very stars shall one day be beneath my feet when You have ledged me in Your holy tabernacle. Just as the stars of heaven are reflected here on earth, so also men on earth are reflected in heaven in the living fountain of divine charity." When another man watched a river as it flowed swiftly, he said, "My soul will never find rest until it is swallowed up in the sea of divinity, its first source."

St. Frances of Rome knelt in prayer on the bank of a pleasant brook and contemplated it. She was rapt with ecstasy and repeated these beautiful words, "The grace of God flows gently and sweetly like this little stream."

Another saint looked at a sunflower and said, "When will it be, oh Lord, that my soul will follow the attractions of Your goodness?" He also looked at the pansies in a garden. Noticing that they had no fragrance, he sighed, "Ah, such are my thoughts -- beautiful to express, but without effect or result."

So you see how we may extract good thoughts and holy aspirations from everything found amid the changes of this mortal life.

Unhappy are those who turn Nature away from her Creator in order to use her as an instrument of sin. Blessed are they who turn Nature and her creatures to the glory of the Creator. *From Introduction to the Devout Life.* □

# Tests of Faith

*From the Old Testament*

## THE FURNACE

King Nebuchadnezzar had a golden statue made, sixty cubits high and six cubits wide, which he set up in the plain of Dura in the province of Babylon. He then ordered the governors, prefects, counselors, treasurer, judges, magistrates and all the officials of the provinces to be summoned to the dedication of this statue.

When everyone had gathered together, a herald cried out: "You are commanded, O peoples and nations of every language, when you hear the sound of the trumpet, flute, lyre, harp, psaltery, and all the other musical instruments, you are ordered to fall down and worship the golden statue which King Nebuchadnezzar has set up. Whoever does not fall down and worship shall be instantly cast into a white-hot furnace." When they heard the sound of the music, everyone fell down and worshipped the statue.

After that time, some of the Chaldeans came to the king and said, "O king, live forever!

You, O king, have made a decree that all shall fall down in worship of the golden image. Yet there are certain Jews whom you have set over the affairs of the province of Babylon -- Shadrach Meshach, Abednego. These men, O king, have ignored you. They will not serve your god or worship the golden statue which you set up."

Nebuchadnezzar flew into a rage and sent for Shadrach, Meshach, and Abednego. When they were brought before him, the king asked, "Is it true that you will not serve my god or worship the golden statue that I set up? Now if you are ready at the sound of the music to fall down and worship the image I have made, it is well. Otherwise, you shall be instantly cast into the white-hot fiery furnace, and who is the God that can deliver you out of my hands?"

Shadrach, Meshach, and Abednego answered the king, "O King, it is known that we will not serve your gods, nor worship the golden image you have set up."

Nebuchadnezzar was full of fury then. He ordered the furnace



to be heated seven times more than usual and had some of the strongest men in his army bind Shadrach, Meshach, and Abednego and cast them into the fiery furnace. Such a tremendous fire was kindled that the flames devoured the men who threw them into the furnace. But Shadrach, Meshach, and Abednego fell unharmed into the midst of the furnace.

The king was greatly alarmed as he looked down into the furnace and called to his counselors: "Did we not cast three men into the furnace? But I see four men walking in the midst of the flames, and the form of the fourth is like an angel."

Nebuchadnezzar called them out of the furnace. The governors, prefects, judges, magistrates, and all the officials saw that the fire had no power over these men. The hair on their heads as well as their clothing was not even singed, and not even the smell of fire was upon them.

King Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him and yielded up their bodies rather than serve and worship any other god."

## THE LIONS

The pleased King Darius set over the kingdom one hundred and twenty governors. Over them he set three supervisors of whom Daniel was the first. Daniel outranked all the others because of his extraordinary spirit, and the king thought of giving Daniel authority over the entire kingdom. The other supervisors and the governors looked for some grounds for accusation against

Daniel, but they could find nothing wrong with him or his work.

Finally they devised a plan and came before the king. "King Darius live forever!" they said. "All the supervisors, the governors, and the other officials have met and agreed on a royal decree: No one is to address any petition to god or man for thirty days, except to you, O king; otherwise he shall be thrown into a den of lions. Now, O king, establish the decree and sign it." Darius did as they asked.

Even after he heard of this law, Daniel continued his custom of going home to kneel in prayer and give thanks to his God three times a day. Those men rushed in and found Daniel praying and went to remind the king about his decree. "Daniel the Jewish exile has paid no attention to the decree. Three times a day he prays to his God."

The king realized that he could not revoke the law and was deeply grieved. There was nothing he could do to save Daniel. So Daniel was brought before him. Darius said, "Daniel, may your God whom you serve so constantly save you." So saying the king returned to his palace where he refused to eat and couldn't sleep.

Very early the next morning the king hastened to the lion's den and cried out sorrowfully, "O Daniel, has your God been able to save you?"

Daniel answered the king, "O king, live forever! My God has sent his angel and closed the lions' mouths so that they have not harmed me. For I have been found innocent before Him. Neither to you have I done any harm, O king!"

This gave the king great joy. At his order Daniel was removed from the den, unhurt because he trusted in his God. □

# Sri Sarada Devi, Mother By Nature

*Sri Swami Satprakashananda*

A few incidents stand out in my memory as illustrative of Sri Sarada Devi's natural motherhood. As an ideal wife she loved Sri Ramakrishna, and as an ideal disciple she adored him. Silently and patiently she served him, disregarding all physical discomforts from day to day, for years, with full attention and affection. But her motherly nature prevailed even over her whole-hearted devotion to Sri Ramakrishna. It is evidenced by more than one instance.

A very strange woman who had some admiration and love for Sri Ramakrishna was a cause of annoyance to many people. Not only the disciples but even Sri Ramakrishna tried to avoid her. Sri Sarada Devi, however, always welcomed her, consoled her, and encouraged her to come to her when others turned her away. One day Sri Ramakrishna expressed his disapproval of Sri Sarada Devi's indulgence. At this the Holy Mother answered, "Pardon me. If I turn her away, where will she go? It is impossible for me to refuse her shelter

and solace when she comes to me

At Dakshineswar it was the daily practice of the Holy Mother to carry Sri Ramakrishna's supper from her scanty living quarters to his room, which was about thirty yards away. One evening as she was proceeding with the plate of food in her hands, a woman who often visited the place came forward and said, "May I carry it, Mother?" With those words she took the plate from Sri Sarada Devi's hands, brought it to Sri Ramakrishna and left. He turned to the Holy Mother and said, "How can I eat this food? It is defiled. Why did you allow her to carry it? Do you not know that she is an impure woman?"

"Yes, I know that," she replied, but she implored him to eat the food.

"All right," said Sri Ramakrishna, "but you promise that this will never happen again and that no one but you will bring my meal."

"Yes, I myself will continue to bring the food. But I cannot be promise-bound. If someone comes to me, calls me 'Mother'



asks for the privilege of trying the food to you, I cannot use. You are the Master of all, not of me alone."

Her whole life was characterized by selfless service, a distinctive mark of motherhood. She motherly love for all. Anyone, pure or impure, high or low, wise or unwise, could claim her as the mother. Her all-embracing love overpassed all social barriers and religious conventions.

At Jayrambati, her native village, she not only cooked for her disciples of all castes, but even moved their plates and washed their dishes after they had finished their meals. The guru was ministering to the disciples

while it was the duty of the disciples to minister to the guru!

It was unthinkable that she, who was adored as the very image of the Divine Mother, who held in her hands the key to salvation, belonged to the topmost Brahmin caste, should do menial service to the lowliest of her disciples. Naturally they protested.

She silenced them all, saying in an affectionate and yet firm voice, "Am I not your mother?"

Not far from Jayrambati there is a small settlement of Mohammedan peasants. They used to cultivate silkworms as a living.

They lost this means of livelihood because of the failure of the silk industry due to competition in foreign trade. Many of them became day-laborers and even committed robbery at night to augment their slender income. They became notorious all around as night prowlers. Then a famine broke out in that area. With the approval of Sri Sarada Devi, Swami Saradananda decided to build a cottage for her at Jayrambati. Many of these Mohammedan laborers were engaged in the

work. The villagers were frightened in the beginning, but later they remarked that even the robbers had turned devotees through the grace of the Holy Mother.

One day Sri Sarada Devi wanted to feed a Mohammedan laborer. He was given a seat in the verandah of her room in the inner section of the house. Her niece, Nalini, was serving food, and Sri Sarada Devi noticed that the girl was dropping food on the laborer's plate from a safe distance for fear of being contaminated. She at once came forward and said, "How can he enjoy the food if you serve in this manner? Let me serve him." After the man had eaten, the Holy Mother herself removed his plate and cleaned the place. At this, Nalini protested, "You should not do this, dear aunt, you will be an outcast." The Holy Mother rebuked her and said, "Just as Sarat (Swami Saradananda) is my son, so is Amzad (the Mohammedan laborer)."

Sri Sarada Devi's life testifies to the fact that motherhood does not consist just in the capacity for child-bearing, but in that spirit of service which joyously undergoes all privations and sufferings for the sake of the beloved. The mother's lips cannot utter a single word of curse on the child under the gravest provocation. It is said in a Sanskrit verse that there can be a bad child but no bad mother.

After Sri Sarada Devi's marriage, her own mother once remarked, "My Sarada is married to an eccentric. She will never hear the sweet word 'mother'."

When this was reported to Sri Ramakrishna, he remarked, "Wait! The time will come when she will be tired of being addressed as 'Mother'." □

# Three Questions

*Leo Tolstoy*

There was once a king who felt that if he always knew just when to undertake everything he did, and which were the right and wrong people to deal with, and above all if he always knew what was the most important thing to do, he would never fail in anything.

The king proclaimed throughout his realm that he would bestow a large reward on anyone who would teach him how to know the right moment for every deed, how to know which were the most important people, and how not to make mistakes in deciding which pursuits were of the greatest importance.

Many wise people came before the king, but they were all in disagreement about the answers to his questions. Since there was so much disagreement, the king accepted none of their advice and gave no one a reward.

Finally, the king decided to consult a hermit who was famous for his wisdom. The hermit never left the forest where he lived, and he received only the simple people. The king disguised him-

self as one of the common folk. He rode to a spot a little distance from the hermit's hut, dismounted, and left his horse and knights there to wait.

The king found the hermit digging a garden in front of his hut. When he saw the visitor, the hermit greeted him and returned to his digging. He was thin and frail, and each time he thrust his spade into the ground, he breathed heavily.

The king approached him and said, "I have come to you, wise one, to ask you for the answers to three questions: How can I know which is the time I should attend to, so I do not regret later that it slipped past me? Who are the most important people those who should be given the greatest attention? What are the most important pursuits, which should be undertaken first?"

The hermit gave no answer, but took up his spade and started digging again.

"You have exhausted yourself," said the king. "Let me do that for you for a while." The hermit handed him the spade and sat do-

ter digging for a time, the king stopped and repeated his questions.

The hermit did not answer but rose, held out his hand for the spade, and said, "Now you rest and I will work." But the king went on digging.

Hour after hour passed. The sun began to set, and the king finally put the spade into the ground and said, "I came to you for answers to my questions. If you can give me none, tell me and I'll return home."

The hermit simply said, "Someone is running this way. Let's find out who it is."

As the king looked up, he saw a bearded man running out of the woods. The man was holding his stomach, and blood rushed from between his fingers. He ran up to them and then fainted on the ground.

The king and the hermit found a large wound in the man's stomach. The king washed the wound and bandaged it with his own scarf and the hermit's towel, but the blood continued to flow. Again and again the king removed the bandage, washed it, and re-bandaged the wound. When the bleeding finally stopped, the man regained consciousness and asked for water; and the king gave him drink.

The sun had completely set by now, and the air was quite cool. Led by the hermit, the king carried the wounded man into the hut and laid him on the cot. The king himself was so tired from all this labour that he lay down on the floor and fell fast asleep. When he woke in the morning, he found the bearded man gazing at him.

"Forgive me," pleaded the man in a weak voice.

"I do not know you and have

nothing to forgive you for," replied the king.

"No. You do not know me, but I know you. I am your enemy and had sworn to take vengeance on you for killing my brother and seizing my property. I knew you had come here, and I was waiting to ambush you. After some time I came out of hiding to find you, and your knights found me. They recognized me and wounded me. I escaped but I should certainly have died if you had not cared for my wound. I set out to kill you, and you have saved my life. Now I will serve you as your most faithful servant, and instruct my sons to do the same. Please forgive me."

The king was happy to be reconciled with his enemy, and he forgave him and promised to return the property which had been taken from him.

Then the king went out to find the hermit and ask the questions one more time. The hermit was in the garden sowing seeds in the beds which had been dug the preceding day.

"Once more, wise hermit, I ask you to answer my questions."

"But you have already been answered," the hermit replied.

"How have I been answered," demanded the king.

"If you had not taken pity on my weakness yesterday and dug these beds rather than going back, that fellow would have ambushed you. Therefore, the most important time was when you were digging the beds. I was the most important person; and the most important pursuit was doing good to me.

"Later, when the man ran to us, the most important time was when you took care of him. If you had not bound his wound, he would have died without making peace with you. Therefore, he was the



most important person; and what you did for him was the most important deed."

"This is the answer to your questions: There is only one important time--the present. It is important because it is the

only time we have dominion over ourselves.

The most important person is the one you are with at the moment.

The most important pursuit is to do good to that person because it is for that purpose alone that man was sent into this life."□

## ***In Memoriam: H.H. Sri Swami Pranavanandaji Maharaj***



*Sri Gurudev with  
Swamiji Maharaj*

Sri Swami Satchidananda, the Integral Yoga Institutes and Satchidananda Ashrams record with deep regret the passing of H.H. Sri Swami Pranavanandaji Maharaj. In March of this year, Sri Swami Pranavanandaji attained Mahasamadhi.

One of the senior disciples of H.H. Sri Swami Sivanandaji Maharaj, he was a guiding light for the Divine Life Society in Malaysia, spreading Master Sivanandaji's teachings everywhere. Many thousands have benefited from Swami Pranavanandaji's spiritual guidance. His passing is a great loss to many.

We join in sending our prayers and sympathies to all members of the Divine Life Society in Malaysia. We trust that Sri Swami Pranavanandaji's great spiritual presence will be with us and continue to guide the many sincere seekers always.□

# Prayer for Our Spiritual Family

*by Ganga Marceaux; based on Catholic prayers*

Beloved Lord, let all in my Spiritual Family, whom You have given me, travel the path which You desire so that they may be enlightened. Protect us from need and danger and give us a spirit of peace and love. May we endure each other's shortcomings and help one another toward perfection. Strengthen our hearts with the bond of faithfulness, so that we may remain true to one another according to Your divine will and our dharma.

Let us be satisfied with our duty; let us rejoice with our good fortune; let our efforts be directed to uplifting pursuits. Grant us health of soul and body. Let us live for one another as all of us live for You.

Grant us true family love, that we may more entirely serve one another, understanding each other, day by day, more intuitively. May we forbear with one another, sharing the depth of each other's pain which prepares us more fully for the radiance of love's heights. Make us perfect in love for our Spiritual Family, for without them we can never be made perfect in You, Lord.

Thank You for giving us Your saints and spiritual teachers. Bless them and guide them in the manifestation of their - and our family's - vision. May our family's work of religious unity spread throughout the globe. Protect them as they travel throughout the world, spreading the message of peace and goodwill through their loving example.

*"Let us walk together, let us talk together, let us live together as One. As we live together in Sat-chid-ananda, may our Master's will be done." □*

# Diamond Jubilee

The very auspicious *Shastyabdapurti* (Diamond Jubilee Sixtieth Birthday Anniversary) of His Holiness Sri Swami Krishnanandaji Maharaj was celebrated on the 25th of April, 1982.

Sri Swamiji is well known and appreciated throughout the world as senior Trustee and General Secretary of the Divine Life Society. Since his arrival at Sivananda Ashram, Rishikesh, in 1944, Swami Krishnanandaji has dedicated his entire life to the service of Paramgurudev Sri Swami Sivanandaji Maharaj and to the cause of spreading the great message of Divine Life.

For over 35 years, Swamiji Maharaj has served the DLS in a number of administrative capacities. In addition, he is the author of more than a dozen books on spiritual philosophy and has continued throughout the years to give scholarly discourses and lectures, serving literally thousands of individuals who come to imbibe his wisdom.

Even more important, Swami Krishnanandaji shines as a worthy model of Yoga and selfless living. Sri Swamiji is a rare and radiant jewel - a scholar, saint and spiritual guide to many, many seekers.

The Integral Yoga Institutes and Satchidananda Ashrams offer their humble prayers on this grand occasion for this senior disciple of H.H. Sri Swami Sivanandaji and beloved and revered monastic brother of Sri Swami Satchidanandaji. May the Lord continue to shower His divine blessings for perfect health and strength so that Sri Swami Krishnanandaji Maharaj may continue his most noble service to humanity for many years to come.□

*"We do not belong merely to ourselves, not even merely to any particular society or country. We are citizens of the universe, to which we owe a tremendous duty. And this duty is nothing but feeling and acting in a way that may not negate or violate the Truth that the essence of the universe is an indivisible fullness. This act of self-adjustment with the entire creation is called Yoga."*

- Sri Swami Krishnanandaji



# Day-by-Day with Sri Gurudev



September 1981 - May 1982

# The Whole World Is Home

by Jnanam Thill

Mrs. Parameshwari Adie of Washington, D.C. in the United States is a devotee of Sri Gurudev and is a native of Malaysia. She was visiting her family at the same time Sri Gurudev was visiting India and had planned a series of programs so more people in her homeland could be exposed to his teachings.

As Gurudev entered the home of Mr. and Mrs. Vijayamoorthy (Parameshwari's sister and brother-in-law), he was greeted with the traditional welcoming arati and washing of his feet. Tea and refreshments were served, and we all enjoyed their warm hospitality. Next, we went to the home of Mr. and Mrs. Subramanian (Parameshwari's brother and sister-in-law). After some rest, Gurudev gave a satsang in their home to a group of about 50 people which included Mr. Gurudata of the Sacred Thought Magazine; Mr. Krishnaswami, who is senior Vice-President of the Gita Ashram; and committee members of the Gita Ashram. Seated with Gurudev was Sri Swami Pranavanandaji of the Divine Life Society in Kuala Lumpur. (Since that visit Swami Pranavanandaji has passed on. We are all so happy to have had this chance to be with him once more before he left his body.) Sri Gurudev answered questions about householder life, the purpose of

religion, and LOTUS.

On the 27th of September, Gurudev gave a talk at 9:00 a.m. to a large group at the Vivekananda Hall of the Divine Life Society. This program had been organized by Sri Swami Pranavanandaji; and after the satsang the gracious host and a small group of people joined Gurudev for *prasad*. They all spoke in Tamil, and Gurudev told them, "Your own language is like nectar to your ears."

That afternoon we went on to Penang and the home of Dr. and Mrs. Selliah (another sister of our Parameshwari). Gurudev gave an informal satsang as a group of people joined the family for tea. That evening Gurudev spoke at the Ramakrishna Hall, Jalan Scotland Penang. Sri Kandiah, Chairman of the Divine Life Society there greeted Gurudev; and several little girls guided him to the stage, throwing petals at his feet all the way. Gurudev spoke on many topics including, of course, ecumenism. "We cannot have peace in this world unless we realize the unity in the diversity. Religion is the only thing that can teach us this. If we cannot come together in the name of religion, we cannot forget world peace. Let us live together as one beautiful family of God." The audience expressed their feelings for Gurudev's words with thunderous applause.

Sri Gurudev went to stay at the home of Dr. Sivasundaram and Rani. Rani and her sister Chell



Gurudev with Dr. & Mrs. Sivasundaram

had been what Gurudev termed as "bodyguards" years before, and their picture is in the Tamil biography of Gurudev. They are the daughters of the late Mr. Kandiah, who was known as "Millionaire Kandiah" to many in Malaysia. He was a great devotee of Sri Gurudev and hosted him whenever he visited Ipoh. On the way there, we passed through Prai, where 21 years ago Gurudev came to inaugurate the Divine Life Society. The next morning, Mr. Gunalan, president of the Divine Life Society in Prai came to visit Gurudev. That evening, Gurudev spoke at the Arumugan Pillai Athiyammal Marriage Hall where he was greeted with the traditional South Indian horn and drum procession. He spoke in Tamil, and unfortunately the Americans traveling with him could not understand the words. But the response from the audience was unmistakable. They were most appreciative and enthusiastic.

On the 29th of September, we left Penang for Singapore. Vasu Rasiah was there to meet Gurudev and asked if they could wait

just a few minutes to see if any other devotees appeared. Sure enough, Padma and Hari Harilela arrived. The look on Mr. Harilela's face was indescribable. He became like a happy little boy upon seeing Gurudev, and they exchanged warm hugs. During this visit, Gurudev was beautifully hosted by both the Harilela and the Rasiah families.

Gurudev gave a satsang in Singapore on the topic of not finding happiness in material things. The president and vice-president Swamis of the Ramakrishna Mission in Singapore were there. Gurudev reminded the audience that "Once a person becomes selfless he will never experience depression, anxiety, upsets. Don't live for yourself; live for others."

## COLUMBO

It was the first of October, and we flew from Singapore to Colombo and were greeted by Mr. Kanagaratnam and Minister Rajadurai. The next morning, Gurudev was interviewed by the Sunday Observer newspaper. Then Mr. Shanmugam, Mr. Paranagama and Mr. Panabokey drove him to the Mahavali Ganga Riverside Hotel in Kandy. The owners of that beautiful hotel are Mr. and Mrs. Panabokey. They greeted Gurudev and we were all accommodated there as their guests. They really exemplified what true hospitality means.

The next morning, Gurudev met with about 20 members of the Kandy Fine Arts Society for their Annual General Meeting. Mrs. Rukmini Rasiah, as the General Secretary, greeted Gurudev. As I watched Gurudev presiding over the meeting, I was amazed to see him once again functioning as



"Director" -- just as he does at meetings of the Ashram Board in the U.S. and so many other boards and committees all over the world. The Universe is just one big Ashram to Gurudev, and he doesn't belong to any one part of it.

We went on the Satchidananda Thapovanam for the celebration of Navaratri (nine nights in honor of the Divine Mother). Gurudev insisted that the importance of Navaratri be spoken about in both Sinhalese and in Tamil. Even in the meeting earlier in the day, he asked that the prayers and chants be done in both languages so that neither the Sinhalese nor the Tamils would feel left out of anything.

Gurudev spoke on the importance of energy: "Power manifests neutrally; it is up to us to use it wisely. . . You have to know how to use energy well. Pray not only for Shakti (Power) but also for the knowledge of how to use it. . . Pray sincerely and you will get it. Prayer should come from the heart, not just from the lips. . . Don't ask anything from the Divine Mother; it is like going to college and telling the professor how to teach."

Later in the car on the way back to the hotel, Gurudev was still speaking of the greatness of the Mother. "Even a sick, weak mother will get the strength of a tiger in a second if she thinks her little ones are in danger."

We stopped at the original Satchidananda Thapovanam where Gurudev spent 10 years from 1956 to 1966. Gurudev pointed out to us the steps that he built, the water system he devised, the only flush toilet in the village which he himself devised, the

seven varieties of roses growing on one bush which Mr. Rasiah, the horticulture expert, planted. We toured the room where Gurudev had slept, his office, meditation room, the satsang hall, and the temple. This would be the last time anyone would be able to see the remains of his former Ashram because the dam nearby is going to be expanded, and the whole area will go under water. We felt that the Ashram itself had drawn Gurudev there so it could be blessed one last time by the Master who had developed it to its height of strength, beauty, and purpose.

That evening we went to a Parents Meeting of the Fine Arts Society. Everyone was introduced and Gurudev said, "The Lord of Dance is bestowing his choicest blessings on this Society." He told them that the people involved should be sincere believers in this great force. The fine arts give physical and mental discipline, and children grow in the divine vibration. He pointed out that children of different religions come together there, and "Whatever brings us together is worth a lot." The children, under the direction of Padma Rasiah and her associate, put on a Bharata Natyam performance which was wonderful. The children were so adorable in their costumes. Gurudev enjoyed taking pictures of them and posing with them for our pictures.

On the 4th of October, Sri Gurudev and company traveled to Jaffna. At the Jaffna Divine Light Society the Satchidananda Children's Society of Jaffna organized the Navaratri celebration. Following the arati there was a special flute concert by Dr. Gangatharan. Gurudev gave a talk explaining the meaning and purpose of the

aratri celebrations. The next morning a memorial service was held for the late Mr. Soorasangam. Sri Gurudev spoke in Tamil about the wonderful work done by Soorasangaram. "He was the inspiration for the spiritual service that they did and now do in India." That evening we attended a program at another Satchidananda Children's Society at Udduvil. It was by watching the children performing their parts during the program, we could very well understand the importance of a proper environment for the child to grow. This Society is mainly run by Rajalakshmi, a long-time student of Gurudev, and her four children.

Arriving in Colombo again, we went to the home of Raji Wallooppai. Thambi, the long-time devotee from Kandy, had been with Gurudev to serve him throughout his stay; and he came with us to Colombo. He is such a totally dedicated servant and devotee. His dedication is something beautiful to behold.

Gurudev attended a reception in his honor organized by the Minister of Regional Development, Hindu Religion, Culture and Tamil Affairs at New Kathiresan Hall, Malabapitya. Everyone was deeply moved by Gurudev's satsang.

Swami Premananda of the Sri Sri Krishna Mission in Colombo was also on stage with Gurudev.

Kalyani Neuman, one of Sri Gurudev's American disciples in her party, was asked to speak.

She told of the affect which Gurudev has had on her life, of how he touched the hearts and minds of her colleagues on the staff of the New York Times, and of his great influence in America.

The next morning Gurudev attended a program at the Divine Life Society organized by Mr. Thambiraj.

We all enjoyed the beautiful chanting and a spiritual play which the young people performed.

The 10th of October was our last day in Sri Lanka, and we were surrounded by devotees who had come to see Gurudev off. The whole Rasiyah family was there as well as Mrs. Soorasangaram, Miss Rajalakshmi and many others. It was a long wait in the airport, and Parmeshwari of Sri Lanka and Thambi fanned Gurudev as we took photos and visited. It was a close family feeling as we joined in some chanting before departure.

As a whole, this crowded program and the climatical conditions in Sri Lanka might have had their say over Gurudev's body. He looked very tired. It was time for him to have a good rest.

## SOUTH INDIA

When we arrived in Trichy Mr. Mahalingam and Mr. Bagirathan were waiting at the airport with rose garlands. Dr. Amrita McLanahan joined us at this point in our journey. Looking at the tired condition of Gurudev, Mr. Mahalingam literally whisked Swamiji off to his country residence and gave him a few days of good rest. He hosted Gurudev in royal and totally gracious fashion.

During that time many of his physical relatives also visited Gurudev, along with others. Truly all people are relatives to Gurudev; but still I loved watching the reverence and respect that these physical relatives paid to him. We all enjoyed their visit so much.

The LOTUS, of course, is constantly a topic of conversation. Even though Gurudev is traveling many thousands of miles from the LOTUS site, he is always making new plans for it. Gurudev met with Mr. Mahalingam to discuss the plans for this great ecumen-



*Sri Gurudev with the children, Fine Arts Society, Kan*

ical temple. Dr. V.P. Chandrasekhara Varier, President of the famous Arya Vaidyan Rama Varier Educational Foundation (Ayurvedic College & Clinic in Coimbatore) visited Gurudev. One morning Gurudev was very pleasantly surprised to find Sri Sundara Swamigal waiting for him downstairs. Gurudev had tried to meet with him a few days before but Sri Sundara Swamigal had been traveling. Now they were able to meet and talk over some of the work for LOTUS which is being done in India.

On the 18th of October, Gurudev spoke at the Sadhana Camp at Udumalpet, organized by Sri Swami Vidyananda Ma. Over 200 students enjoyed the satsang which Gurudev delivered in Tamil.

We had the wonderful opportunity of visiting Sri Gurudev's birthplace where many people came for an arati, testimonials, and satsang. Gurudev and company went on for lunch at the home of Sri Krishnaswami Gounder, but it was more of a feast than a lunch! Sri Sundara Swamigal joined us, and LOTUS slides were shown. It was a lovely visit. These Indian devotees see

Gurudev only every few years; their dedication and devotion are a tremendous inspiration.

## LONDON

On the 30th of October, Gurudev arrived in London to stay at the home of Sri Sivagurunatha Pillai and family. Sri Sivagurunathan has known Gurudev since he was a young boy in Sri Lanka. Now he is a computer science professor in a college in London where he lives with his wife Jnanam and their little daughter Kalyani. Manu Godfirnon, Savitri de Meyer, and Eve Brooks were among the many devotees who came to visit Gurudev there.

Gurudev gave a talk at the Goldsmiths College Department of Religion and was enthusiastically received. "Yoga," he told them, "should be useful in our daily lives. If I say I'll give you a million dollars but you can't spend it, what good is it? So Yoga should be useful. If it is not going to help you in daily life, forget it." He went on to discuss true Peace and how to apply Yogic teachings in everyday situations.

Among others who came for



Gurudev's darshan were Saras-  
 Schedler of Switzerland  
 Dr. K. Shanmuganathan of  
 the Green Hospital in Kent.  
 Mr. Mahendra Kaul, Mr. Hari-  
 ras's London representative  
 accompanied Sri Gurudev to the  
 'Hilalas' flat. Although they  
 were out of the city, the Hari-  
 ras were anxious to have  
 Gurudev bless their apartment.  
 When there, Gurudev called  
 his daughter, Maya, who had  
 just given birth to a baby.  
 After leaving the flat, Mr.  
 Ras escorted us to an Indian  
 restaurant for a sumptuous  
 dinner, compliments of the Hari-  
 ras.  
 The next morning, Gurudev  
 lived at the airport two

hours early for his departure.  
 Perhaps it wasn't a mistake  
 for many devotees were there  
 to see him before he returned  
 to the United States. For most  
 of them it would be quite a  
 while before they would be in  
 his physical presence again.  
 There is no need to be sad on  
 such an occasion though. For  
 Gurudev's physical presence  
 is the spark which adds fuel  
 to the real flame of his pre-  
 sence in the hearts of his  
 devotees.

So on the 2nd of November, 1981.  
 We waited in the London airport  
 for departure of Gurudev's flight.  
 A flight which would simply take  
 him from one room to the other  
 in this world which is his home.□

## HMOND: Conducted by God

Gurudev was invited to Rich-  
 mond, Virginia to address a pub-  
 lic gathering sponsored by our  
 loved Reverends Shanti and Pra-  
 sadan Mandelkorn (directors of  
 Integral Yoga Teaching Center  
 Richmond). On the 15th of April  
 over 300 people gathered in the  
 Cathedral of the Sacred Heart to  
 hear Gurudev speak about "The  
 Heart of Love." It was certainly  
 an appropriate topic in this  
 magnificent church which is the  
 largest Catholic cathedral in  
 Richmond.

The hearts of the listeners  
 seemed most responsive as Gurudev  
 said, among many other things:  
 "The never-changing part is  
 that you call the God in you,  
 that is the most loving part  
 which we want to cherish. That  
 consciousness pervades everywhere.  
 Often we identify with the  
 body or mind, not recognizing  
 our true nature. . . The first and  
 foremost duty is to know your  
 Self. Once you know your Self,

then it is easy to know other  
 things, other people, and how  
 to handle them. All scriptures  
 say this: 'The Kingdom is within  
 you.'

"The words 'know thyself'  
 mean 'know God'. To see God  
 your heart must be pure. . . What  
 is meant by heart in this case?  
 It means your very mind. The mind  
 as heart feels and loves. So  
 you could say, 'Blessed are the  
 pure in mind; they shall see  
 God.' . . . If you are pure in  
 heart, the mind is tranquil and  
 serene, in that you see your own  
 true nature.

"How can we keep this beloved  
 heart pure? 'If you love Me, keep  
 My commandments.' That is what  
 God wants. What is the first com-  
 mandment? Don't love anything  
 above God; don't have selfish de-  
 sires. That selfishness is what  
 is meant by forbidden fruit.

"The very first advice God  
 gave to the first man was 'My  
 little child, do not eat the fruit.

My energy is flowing through you; everything that comes out of you is Mine. Do not try to take the merit for your own pleasure.' Everything you do with the idea of reaping the benefit is a selfish act. If you feel you are doing it with God's energy and think, 'God's will be done', then it is a selfless act or a sacrificial rite. That is what is meant by the phrase 'sacrificial rite'. You don't try to possess anything for yourself; it is all offered to God. God was not just saying this to Adam; He meant it for the future generations.

"You will be surprised to see the very same commandments in all the other religions. At the root of all rituals and practice is the same basic requirement to experience God. See that your mind is always serene by living free from selfishness. Ritual, practice, religion, Yoga, whatever you call it, it should bring that result. Put your trust in a Higher Force. . . God lives in you as serenity.

"If you want to experience God, you can't be attached to worldly things. Let things be around you, use them well, but don't get tied to them. Feel, 'God gave me these things; I am using them. If he takes them away, fine.' . . . Even if I say, 'I am giving a big lecture tonight,' it is absolute nonsense. Until I arrived and sat down, I didn't even know what I was going to say. I am only a channel. Let your life be conducted by God.

"You don't get anything without the power of God. That means everything belongs to that Power. You are not the doer; there is some Force making you do everything. Assign the merit where it is due. . . God loves you even if you don't love God. . . If He brings some disappointment, He

does it to teach a lesson. It because of His mercy He teaches you not to depend on anything but God. . . Let us learn to love God and nothing but God. Once that becomes a part of your life everything will love you. You get the Source; everything else follows. Let us live as God's children, leaving all the burden in God's hands and following His commandment to lead a selfless life. Then we will be filled with peace and joy, love and light."

### My Only Prayer

One day, not long after his trip to Richmond, Gurudev was asked whether it is a good idea to repeat special prayers traditionally associated with obtaining a particular blessing. Gurudev replied: "My only prayer is 'You, God, are the one who give. You are going to give anyway; why should I ask? Whatever is necessary, You will never give. Begging for something is only a waste of time. God will do what is necessary.'"

During an informal interview Gurudev was asked about the necessity of discipline in life. He answered: "If you want to win a war, what kind of army would you need? A disciplined one. If you must have discipline to win a little war outside, what about the big war inside? There is a big battle going on inside. There are many enemies--attachment, aversion, selfishness--that will try to disturb your peace. The senses should help you to maintain your health and ease, but if not well-trained, they simply pull you here and there. (The tongue doesn't worry about the health of the body, only its own sensory pleasure. The eyes may be in need of rest, but they pull you out to see a movie!)

head of pulling you, the senses could be under your control. No-

thing can be achieved without discipline."

## NORTH CAROLINA: Learn to Balance

On the 7th of May, Sri Gurudev traveled in the Nation's Capital en route to North Carolina. Debra and owner of Universal Computers, Kumar Shapero had invited Gurudev to be his guest at the Annapolis Washington Home Entertainment Show. Kumar and his wife Divya accompanied Gurudev during his stay in Annapolis and guided him through many booths filled with the latest in home electronics. Sri Gurudev also enjoyed a visit with Kumar and Frieda Shapero, Kumar's parents who also have an interest in Universal Computers. They were in Annapolis for the Show and to meet Gurudev. The Show's program featured an article from Washingtonian Magazine which included a photo and story about Sri Gurudev's use of a personal computer. It included some of his advice about using computers well, including the importance of not giving in to laziness because of the computers. "Computers should be masters of computers, not slaves."

On the 8th of May, Gurudev traveled on to North Carolina. He arrived with the backdrop of the beautiful Black Mountains, the Kripalu Healing Order holds an annual School of Spiritual Healing. This year, Sri Gurudev, Olga Worrall (noted healer), Mad Bear, Bill Zeller, David Spangler, and people from other spiritual traditions joined together to focus on the topic of "Spiritual Healing". As Gurudev came on stage to give the first evening's lecture, he spotted Olga Worrall seated in the audience. He gracefully leapt from the stage and embraced her warmly. Gurudev told how the first time they met, Ms. Worrall

was conducting healings during a large conference. When she saw Gurudev at the Conference, she asked him to join her on the stage. She took his hand and, with her hand, placed it on those wishing to be healed. She had looked at Gurudev lovingly and said, "I can use the charge!"

After this reunion, Gurudev leapt back onto the stage and proceeded to give a most dynamic and "healing" talk on "Yoga as Wholistic Healing". He told the more than 200 participants that "Life is to ride the ups and downs without losing your balance. This is the Yogic approach, to learn to be balanced."

During the Conference, Gurudev gave three workshops which mainly focused on healthful practices and vegetarian diet. His final workshop shifted the focus to Raja Yoga. Gurudev paralleled spiritual growth with the making of yoghurt. "To make yoghurt, you first boil the milk. Before putting in the culture, you let it cool. When you come to a spiritual teacher, he will cool you -- calm the ego a bit -- and then place the culture at just the right moment. There is a South Indian saying which tells us that if you keep running around, looking around, doing pilgrimages, taking baths in holy rivers, worshipping holy shrines, one day when you are ready you will come across a good teacher, a Satguru, to give just one word. That is enough. That is the culture. Let the culture incubate quietly. Let the culture



act on you, until the mind becomes solid."

On the 23rd of May, Sri Gurudev honored the request from the Hindu Center of Richmond, Virginia to address one of their monthly worship meetings. They hope to build a temple and very much appreciated his words of encouragement. He told the gathering that "there is a great need to instill this very ancient Hindu heritage in the young minds of your children. A temple is a good excuse to gather together, to discuss, and learn how to help

the children to grow beautifully.

Gurudev also spoke more broadly, stressing that "in essence there is no difference between Eastern and Western cultures." lovingly answered questions about the need for a vegetarian diet and for Yoga in daily life.

Following the gathering, Gurudev enjoyed a visit with a small group of the members at the home of Mr. and Mrs. Somanath, whom gratefully acknowledge for the love and kindness showered upon Sri Gurudev throughout the day.

-Sister Devi Chaitany

## BUCKINGHAM: By Doing We Learn

When Sri Gurudev is not traveling elsewhere, he is in residence in Buckingham, Virginia; and each Saturday when he is there, he gives satsang. Devotees, students, and interested people come from all over the East Coast to hear his words of wisdom. Those Saturday nights, however, are just about the only time one will ever catch Sri Gurudev sitting down! He is constantly in action as he physically directs and participates in the building of Yogaville and LOTUS. There are many wonderful stories of Gurudev's coming to the rescue and getting a stuck tractor out of the mud, of his arriving on the scene to solve the problem just when the construction crew wasn't quite sure what to do next, of his planning, fixing, digging, enlightening.

The Buckingham community has been wonderfully hospitable to the new residents, and many of the people who live in the surrounding area have enjoyed meeting Sri Gurudev and have offered ideas and helped in many ways to make Yogaville grow. As al-

ways, members of the Ashram community are active in service in the larger community, working on the Rescue Squad and in other volunteer capacities.

In recent satsangs at the Buckingham Ashram, Gurudev has said innumerable helpful and enlightening things, among them

"When you feel light and keeligh, you are enlightened. . .

"Anything that's focused will be strengthened. . ."

"When you meditate on the heart, you are not meditating on flesh. Visualize light shining in that divine center. Feel that the divine center is running everything."

"You don't need any qualifications to have faith. No matter you are, what you do, just have faith. It's a product of the heart. The head can contribute, but faith is from the heart. When you have faith, you don't have to be afraid of anything. . . "

"Do something right or at least do it wrong. Even doing it wrong is better than doing nothing. Just do it, we learn. . . "

-Swami Prakashananda

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"The saint is like a lit candle. It has light, but it doesn't run around saying, 'Come on! Enjoy my light! I have light!' It is light, and wherever it goes, it gives light. Those who want to will enjoy that light. But even if people close their eyes, the light shines just the same."

- Sri Gurudev

"A saint was an ordinary person, but he did something great. He showed God's qualities in his life. God showing God's qualities is nothing. What else can He show? But if an ordinary human being purifies his mind, and comes through with God's attributes shining through him, that is something truly wonderful!"

- Sri Gurudev

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And it's all for good!"  
- Sri Gurudev

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# Integral Yoga

**Integral Yoga** is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja  
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Karma  
Yoga



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa  
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Bhakti  
Yoga



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha  
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Jnana  
Yoga



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda